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Life in the Growing

Course 1h

High School Leadership Training Curriculum

Leader's Syllabus

Folio

Issued by
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
5 South Wabash Avenue, Chicago, Illinois

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BV
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FOLIO BV4597.53.L43 L54 1927
Life in the growing : course
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high school leadership
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High School Leadership Training Curriculum

LEADER'S SYLLABUS

Prepared by the Special Committee on Leadership Training
Issued for Experimental Use Only

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The International Council of Religious Education
5 South Wabash Avenue, Chicago, Illinois

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GENERAL INTRODUCTION

The wide spread interest in religious education is expressing itself in a emand for better leadership. Progress in the church's program cannot advance farthe or faster than the vision and ability of those charged with the responsibility of eadership. Fortunately, an increasing number of better trained workers is being rocured by the church. Moreover, the church is taking greater interest than ever efore in discovering and training its leadership during youth. In their enthusiasm nd eagerness for service, young people are most willing to pay the price for intelli ent and constructive leadership. Large numbers are enrolling in summer conferences nd in other types of training agencies.

1. The High School Leadership Curriculum. In order to provide definite nd systematic training for youth the International Council of Religious Education as tentatively outlined a leadership curriculum having the needs of youth particular y in mind. This curriculum is the first unit of a graded program of leadership raining, and is intended primarily for young people of the senior age group of the hurch school. In this High School Curriculum adolescents are introduced to the basi xperiences, principles, and skills of leadership. It lays the elementary founda- ions upon which to build the more specialized types of training provided in the tandard Leadership Curriculum.*

The High School Curriculum is tentatively organized on the basis of six nits of work, each requiring a minimum of twenty hours for its completion. Approxi- ately one-half of the time of each unit should be devoted to meetings for group onferences (class periods). The work of each unit includes such activities as: (a) nvestigations, observations, study of reference materials, committee meetings, per- onal conferences, construction work; (b) meetings in group conferences for the ex- hange and evaluation of experiences (class periods); (c) execution of individual and roup plans taking such forms as pageants, programs of worship, service, and recrea- ional activities.

2. Purpose of the High School Curriculum. Among the more general aims of he High School Curriculum are the following: (a) to engage youth in such activities s will further all-round growth and enrichment of religious experience; (b) to help outh to understand the meaning of the universe and of life in terms of their relation o God as revealed in the life and teachings of Jesus; (c) to set before youth in a ital manner the opportunities and requirements of Christian leadership; (d) to ac- uaint youth with the various forms of service, and with the fundamental principles hat should determine the choice of a life work; (e) to discover youth of outstanding eadership capacity and to give them suitable forms of leadership training.

3. Agencies of Administration. The High School Curriculum is intended for se in a number of training situations. Provided the standards adopted by the Inter- ational Council of Religious Education are met, courses of the Curriculum may be ffered: (a) in local church classes; (b) in community classes; (c) in standard eadership schools; (d) in summer schools, conferences, and summer camps.

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*For outline of the Standard Curriculum, see Educational Bulletin No. 3, published by the International Council of Religious Education.

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* For outline of the Standard Curriculum, see Educational Bulletin No. 5, published by the International Council of Religious Education.

4. Curriculum in the Experimental Stage. This Curriculum has been under controlled experimentation for the past two years, and, although it is still in tentative form with respect to content, to organization, and terminology, it is available for general use. Credit may be granted provided the work is done under the standards that have been set up, and provided the work is closely supervised by the International Council. These standards are set forth in detail in Educational Bulletin 6. This may be secured from the International Council of Religious Education or from the state or denominational office.

The experimentation is being carried on under the general direction of the Special Committee on Leadership Training in cooperation with the Department of Research and Service of the International Council of Religious Education. The membership of the Special Committee is as follows:

C. A. Hauser, Chairman
Educational Secretary, Publication and Sunday School Board of the Reformed Church in the United States.

J. S. Armentrout
Director of Leadership Training, Presbyterian Board of Christian Education.

Charles F. Boss, Jr.
Superintendent of Church School Administration, Board of Education of the Methodist Episcopal Church.

C. W. Brewbaker
General Secretary, Sunday School and Brotherhood Office, United Brethren in Christ.

Harrison S. Elliott
Professor of Religious Education, Union Theological Seminary.

P. R. Hayward
Director of Young People's Work, International Council of Religious Education.

Mary Alice Jones
Director of Children's Work, International Council of Religious Education.

Mildred O. Moody
Director of Elementary Work, Methodist Board of Education.

Harry C. Munro
Director of Leadership Training, United Christian Missionary Society.

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Charles H. Boaz, Jr.
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C. W. Brewbaker
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Roy G. Ross
Director of Young People's Work, United Christian Missionary Society.

Erwin L. Shaver
Director of Leadership Training, Congregational Education Society.

John Q. Schisler
Director of Leadership Training, General Sunday School Board of the Methodist Episcopal Church, South.

H. Shelton Smith
Director of Leadership Training, International Council of Religious Education.

George W. Wellburn
Director of Christian Education Pennsylvania State Sabbath School Association.

5. Data Sheets and Report Forms. Each person agreeing to experiment with a unit is provided with full instructions for its use, a general outline of the entire curriculum, data sheets, and report forms on which to record and submit the results of his course to the International Council.

TO THE LEADER

This syllabus is a method-guide, not a text-book. It is designed to help you make this course on Life in the Growing a vital experience for those who are in training for Christian leadership. Read it through, first, for its general outline, and then again for its more detailed suggestions. Analyze it especially from the following standpoints:

1. Pupil Activity. Fruitful learning is the outcome of purposeful activity on the part of the pupil. This syllabus emphasizes the value of having the pupil learn the art of leadership through engaging in leadership activities.

2. Group Co-operation. Jesus sent His Disciples forth in pairs in order that they might share their experiences and thus help each other in carrying forward their common Christian enterprise. This method of work is commended to you in undertaking this course. Choice will have to be made in the selection of problems and activities, plans of action must be formulated, a working schedule must be built, and source materials must be discovered and made available. In arriving at decisions on these and many other matters you will want to give your group every opportunity to pool their experiences and to map out a program of work that may be wholeheartedly pursued.

3. The Place of the Leader. You are thought of in this course as being a friendly guide to your group. You will want to be on the alert to see that the enterprises undertaken shall be a means of stimulating thought, of awakening interest, and of developing skill in leadership. You must be prepared to scrap previously made plans when necessary. The course calls for adaptability, foresight, and skill in conducting group discussion. It also requires thorough acquaintance with the source materials. Careful preparation yourself will do much to insure a successful course.

THE AIM OF THIS COURSE

The prevailing view in modern education is that it is a process of continuous growth, each stage of growth being but a step toward fuller and richer growth. These growth processes take place in accordance with well known laws of learning. Character outcomes are not mere chance products. In religious education, as in all education, curriculum, organization, and equipment exist for the sake of the pupil, and unless they produce such changes in attitudes, habits, and skills as will further growth in Christian character, they exist in vain. The general aim of this course-unit is, therefore, to help young people of high school age and experience come to a clearer understanding of the nature and significance of human growth, to appreciate the meaning and purpose of life in terms of Christian values, and to develop those skills which are essential to successful Christian leadership.

To accomplish this general aim some of the more specific objectives may be formulated as follows: To help the members of the group discover, -

1. That Christian leadership requires a genuine interest in persons as members of a real brotherhood, and earnest devotion to their highest welfare.

2. That stored up in every human being are numerous capacities and tendencies which have been brought about as the result of heredity, environment, and education, and which influence growth and achievement.

3. That there is a wide variety of individual differences among the members of human society, and that there are particular forms of part time and full time service for which one's capacities indicate he is called.

4. That the foundation of a sound mental, social, and religious life is healthy, all-round physical growth and development.

5. That there are fundamental laws by which growth takes place, and by which religious experience develops.

6. That the pupil is central in the leadership process, and that pupil growth in Christian character is in direct proportion to the extent to which he is led to be a creative participator in a given enterprise.

7. That attitudes and appreciations are basic factors in the control and enrichment of Christian experience.

8. That man is a social being whose highest development cannot be achieved apart from the social group; and that a world Christian brotherhood is the logical outcome of the true development of the social capacities of mankind.

9. That religion is an essential and native element of human experience, and therefore to be cultivated from the earliest years of childhood.

10. That a worthy and challenging life-purpose is of the highest value in the quest of Christian growth.

WHAT MAY BE DONE

In realizing the foregoing aim a variety of individual and group enterprises will be undertaken, among which may be the following:

1. Service Activities. In order to achieve the best results, members of the group should be actively engaged in some form of leadership service. Ordinarily the group that selects a course of this character will be filling positions of leadership, but where they are not already doing so each person should be assigned some definite responsibility. In the local church or community this may be teaching a younger group, assisting in a scout troop, conducting a Primary or Junior party, serving as secretary of a class or a department, or other positions of this nature. In a summer conference, it may be serving on the student council, helping in recreational activities, coaching less experienced members, conducting a worship service, or assisting in the preparation of a pageant.

These service enterprises may be carried on individually or by several working together as a group. However organized and carried on, the important thing is that each enterprise should yield real experience that will be of distinct value to the individual and to the group in the growth of Christian character and in the development of skill in leadership. By reference to the section of this syllabus on "A Working Schedule" it will be seen that provision is made for discussion of these service enterprises in the group conference. Experience gained in this way will be of real value in relating the discussions to actual laboratory practice.

Several groups have found it helpful to have an older person who is skilled in the particular form of service undertaken, serve as a counselor or advisor to each member in his laboratory work. In some cases it may be desirable for one person to counsel with several in their training responsibilities. In addition to his help to the individual apprentice, the counselor may be of special assistance to the leader of the group by supplying information about his apprentice which otherwise might not be available.

2. Gathering Information. In addition to experience gathered through actual leadership, information may be procured from other fruitful sources. The leader and the group should utilize every resource that will be of help in the development of their course. Of the avenues that may be employed for gathering fruitful information, the following are suggested:

(a) Consulting Specialists. In every community there are specialists who would be glad to place at the disposal of the leader and the group, either through personal interviews or by visiting and speaking before the group as a whole, the results of their study and experience. Suppose, for example, a group should have under consideration "The Causes of Juvenile Delinquency." Stimulating information could be furnished by the judge of the local juvenile court, by the city truant officer, or by the director of united charities. Or again, let us assume that the group is studying "How Religious Experience Grows" . An outstanding pastor of ripe religious experience, or some other person possessing expert knowledge, would be of real help.

In most summer gatherings there are faculty members who could be of great service in widening the experience of the group.

(b) Observation Trips. Numerous activities of this nature could be carried on with splendid results, both in the local church and in the summer conference. In the observation of play groups, of class or department sessions, of worship services, of recreational programs, of dramatic productions, and the like, valuable data may be acquired for this unit.

(c) Psychological Tests. An increasing body of data on mental and moral growth is being made available through the use of various kinds of psychological tests. While it is generally agreed that these instruments of measurement fail to tell us the whole story of growth and capacity, they nevertheless do give us certain facts which, combined with information gathered from other sources, are of value in analyzing certain types of ability. Such help as may be provided by their use should be utilized. In some cases, under the proper conditions and provided the tester is thoroughly skilled, the members of the group may cooperate in testing their own ability or that of some other group.

(d) Source Readings. It goes without saying that the leader and the group should make use of carefully selected reading materials. A later section of this syllabus lists classified sources for reading and study. Other reading helps may be added as the enterprise progresses. No distinction for the most part is made between the references that may be used by the leader and those that may be used by the pupils. The leader will discover that there is a rather wide variety, some of which will be too difficult for the average group, and he will want to suggest to the pupils only those references that will be within their interest and ability.

It will be seen from the section of this syllabus on "A Working Schedule" it suggested that the data for four of the group conferences be procured by special investigations made by members of the group, as follows:

Problem 5: "How Do We Make Up Our Minds?"
Problem 6: "How Do Attitudes and Appreciations Grow?"
Problem 7: "How Does the Social Self Grow?"
Problem 8: "How Does Religious Experience Grow?"

3. Pooling Experiences. At the group conferences the experiences acquired through actual leadership activities, through observation, and by the other means suggested in the foregoing section, will be shared for criticism, suggestion, and for such guidance as may be discovered. The time that may be used for the discussion of any particular problem will depend upon its nature and the number of other problems to come before the group. It should be said in this connection that the main concern is not how many problems will be discussed, but how may each enterprise yield its maximum value in terms of new insight, deeper appreciation, and of increased skill in so guiding growth changes as to produce Christian character.

4. Worship Activities. Unless provided for in some other way, there uld be in connection with each regular group conference a brief service of worship be held either at the opening of the session or as the concluding experience of the r. In addition to these regular devotional activities, two other worship services suggested, namely:

(a) A service of worship with the members of the local church, of the community school, or of the entire summer conference for the purpose of sharing their experiences with the larger group. At this service, which may be led by members of the training group, certificates of credit may be awarded and a brief address and other appropriate features may be made an integral part of the program. (See "Sources of Help," Section C, for further suggestions).

(b) A meditative and worshipful retreat at the close of the course in which the members either individually or as a group rehearse in thoughtful and prayerful spirit the meaning of the entire enterprise. (See "Sources of Help," Section C, for further suggestions).

5. Private Interviews. Every possible opportunity should be provided for rsonal interviews with the leader, with the counselor, with other group leaders, and th any other older persons who may be particularly helpful to youth. In some conences a regular period is set aside for an extended interview with every member of e group. Wherever this plan is followed, some person in the conference faculty is aced in charge of interviews.

6. Keeping of Conference Record. It will be found helpful to have a runng record kept of the various activities undertaken, and of the tentative conclusons reached from time to time in the course of the project. These facts should be de the basis of a final review and evaluation at the close of the course.

7. Special Enterprises. There will likely be many other activities of e kind or another undertaken, especially in the more resourceful groups, such as e preparation of a Christian leader's code, developing a personal note book, iting letters to recognized religious leaders for help on some personal problem, or lecting and comparing hymns which express the social message of the gospel. They ould be encouraged in so far as they are integral parts of the total experience and lp to enrich the meaning and value of the course.

HOW TO BEGIN

1. Holding clearly before him the aim to be accomplished, and also the interests of the members of his group, the leader should map out a tentative program including a list of problems that may be discussed and also a plan of action that may be followed in developing the course. In addition to having a rich body of leadership experience himself, he will need to be familiar with books on the method of the course as well as with those dealing with the content elements. (See "Sources of Help", Sections A and B, for suggestions). A later section of this syllabus (See "A Working Schedule") suggests a list of problems for discussion, and also certain activities that may be undertaken by the leader and the group. Also in Section D of "Sources of Help" will be found a sample problem outlined in some detail, indicating how each problem may be sketched out in advance by the leader of the group. It should be emphasized, however, that all of these problems, materials, and plans are suggestive only, and should be followed only as they meet the local needs of the group and are genuinely purposed by them.

2. It will be equally important for the leader to know the personnel of his group. He will be greatly helped in knowing such facts as their home and community surroundings, what their vocations and avocations are, what kind of general and religious training they have had, the kind of books and magazines they read, where they spend their leisure time, and what leadership responsibilities they hold in the church, the Sunday School, the young people's society, or the community.

Where groups meet in the local church or in the local community the leader can of course study the problems and experiences of the members of his group in their natural setting. Nevertheless, even in the case of summer conferences considerable information may be secured through casual contacts, interviews, observations of individual and group activities, talks with counselors, and by the use of questionnaires. With the camp situation particularly in mind, a suggested preliminary information blank is given in the latter part of this syllabus. (See "Sources of Help", Form C). The leader should have copies of this mimeographed and placed in the hands of each member of his group at the time of registration in order that the information may be studied before the first regular group conferences.

3. At the first session of the group conference, after the roll call and a brief period of worship, the leader may use whatever method or methods seem to be most psychological in beginning the course, the following being only suggestive:

(a) Reading some such selection as the following:

"With a body alone, man is animal; the highest animal, yet a pure animal; struggling for its own narrow life, living for its small and sordid ends. Add a mind to that and the advance is infinite. The struggle for life assumes the august form of a struggle for light; he who was once a savage, pursuing the arts of the chase, realizes Aristotle's ideal man, 'a hunter after truth'," Yet this is not the end. Experience tells us that man's true life is neither lived in the material tracts of body, nor in the higher altitudes of the intellectual, but in the warm world of the affections. Till he is equipped with these man is not human. He reaches his full height only when love becomes to him the breath of life, the energy of will, the summit of desire. There at last lies all happiness, and goodness, and truth and divinity." (Drummond: The Ascent of Man, p. 215).

(b) Telling a story of some discovery in the field of biology or psychology which will serve to illustrate the wonderful capacity of human life.

(c) Quoting Luke 2:52 and pointing out its significance in the life of Jesus, and also its bearing on how children and young people may grow a balanced and complete Christian personality.

(d) Discussing some of the returns taken from the preliminary information blank, especially the answers to questions 11, 12 and 13.

(e) Raising with the group such problems as:
(1) What life situations described in the New Testament reveal Jesus as having remarkable understanding of human nature?
(2) Why did Paul begin his speech at Athens by saying: "Ye men of Athens, in all things I perceive that ye are very religious. For as I passed along and observed the objects of your worship, I found also an altar with this inscription, "TO AN UNKNOWN GOD". What therefore ye worship in ignorance, this I set forth unto you." (Acts 17: 22-23). Analyze this introduction from the standpoint of awakening interest and holding attention.
(3) Number in the order of their importance in religious education the following: building, course of study, pupil.
(4) What indications are there that the pupil is being given a larger place in the building and execution of programs of religious education?

HOW TO ORGANIZE

After genuine interest has been awakened in this unit, the leader and the p will want to take the next step, namely, map out a group plan of action. In arriv- at what this plan of action shall be, the leader will give every opportunity for members to exchange points of view. Sub-activities will be undertaken, not nec- ssily by those who can best do them, but in light of the total needs and interests he group. It is possible that a less skilled member may need just the kind of ning and experience that a particular form of service would give. On the other , individual interests will be taken into account in making divisions of labor.

Every group will want to organize in such a manner as will best achieve r particular purposes, and the set-up suggested below should be adapted in light ocal needs and interests.

1. A Central Committee. The general management of the total enterprise may be taken care of by organizing a Central Committee whose membership will be com- d of the group leader, the chairmen of the several committees, and at least one he student counselors.

2. Committees on Special Reports. In addition to activities undertaken in- dually, special problems should be undertaken by two or more persons working to- er. It has been suggested in an earlier section of this syllabus that four prob- s may be handled in this way. Care will need to be exercised in the appointment of se special committees, especially the chairmen. While four group activities have n suggested the number is not arbitrary. Obviously, the number to be undertaken l depend upon such factors as the nature of the particular activity, the availability he source helps, and the amount of time available for the completion of the course.

3. Committee on Worship. This committee should be in charge of the regular ship services of the group, and in addition should assist the leader and the Cen- l Committee in the preparation of the progrm of worship in which the members of the up share their experiences with the wider group in the local church or the summer ference. (For suggestions, see "Sources of Help", Section C).

4. Committee on Conference Record. This committee should see that a running log the discussion is kept, and that the findings of the group are preserved for such s as will further the purposes of the group.

5. Other Committees.

A WORKING SCHEDULE

In planning a working schedule the leader should bear in mind the following matters:

1. The time schedule for the regular group conference will vary with local conditions. In the local church it may be found desirable to meet only once a week. Summer schools and conferences, and perhaps some community schools, will require group conferences more often, usually every day.

2. Other topics or problems than those listed in the schedule may be substituted. As the enterprise gets under way the discussions and the source materials may warrant several substitutions. The order in which they are studied and investigated may also be changed at the discretion of the group. Moreover, the group may find it advisable to limit their investigation and discussion to four or five problems so as to go into them more thoroughly. In all such instances it should be remembered that this is a very tentative schedule, to be readjusted wherever found necessary.

3. The leader will take every precaution to make sure that the activities undertaken shall possess more than incidental or superficial value. It is easily possible for groups to spend a great deal of time and activity in mere "busy work". It is not sufficient that members of the group should be active; their activities should grow out of needs and interests that are of central importance to the development of constructive Christian leadership. The leader and the group should put beside every proposed problem such questions as: Is the suggested enterprise, within the limitations of the course, the most important for the group as a whole? Is it capable of being expanded into several sub-activities? Does it have "leading on" possibilities for the opening up and undertaking of future activities?

4. Provision is made in the schedule for daily worship periods. Wherever this feature is arranged for in the larger group it may be omitted in the regular conference session. Should the worship service be carried on outside of this session, it is hoped that members of this training group may be permitted to share in the building and presenting of the service.

5. It will be seen that the four special reports are put off until the latter half of the course so as to permit the committees as much time as possible in which to investigate their problems. Where group conferences are held only once a week some of these reports may come much earlier in the enterprise.

Group Conferences	Other Integrated Activities
First Session	
oup worship (when not provided for otherwise).	Committee meetings for organizing and planning program of work.
scussion and adoption of plans for the course.	Conferences with leader and others to map out special enterprises.
ointment of committees.	Observation, reading and study.
oblem I: "Why Study Human Behavior?	
oup Discussion	
Second Session	
oup worship.	Individual and committee activities in preparation for report to group conference.
oblem of previous session to clear up any uncertain points.	Conferences with leader or counselors.
oblem 2: "How Does Native Endowment Influence Growth?"	Reading, observation, and study.
oup discussion.	
her business.	
Third Session	
oup worship.	Leadership activities in church or community.
scussion of previous problem to clear up unfinished items.	Committee work.
oblem 3: "How Does the Body Grow?"	Conferences with leader and counselors.
oup discussion	Special activities.
her business	Reading, observation, and study.

Fourth Session	
roup worship.	Carrying on of leadership activities.
iscussion of any unfinished points in previous sessions.	Committee work.
onsideration of leadership activities of members of group.	Conferences with leader and counselors.
roblem 4: "How Do We Grow Through Learning?"	Special investigations, observation trips, etc.
roup discussion.	Reading and study.
ther business.	
Fifth Session	
roup worship.	Committee meetings and work.
revious problem discussion to clear up unfinished points.	Conferences with leader and counselors.
eport of Group Committee on Problem 5: "How Do We Make Up Our Minds?"	Reading, observation, and study.
roup discussion.	Other activities.
ther business	
Sixth Session	Observing leadership activities in the church, community, or summer conference.
roup worship.	
onsideration of leadership activities of members of group.	Committee Work.
revious problem discussed to clear up uncertain items.	Conferences with leader and counselors.
eport of Group Committee on Problem 6: "How Do Attitudes and Appreciations Grow?"	Reading and study.
roup discussion.	
ther business.	

Seventh Session	
Group worship.	Carrying on leadership activities in local church, community, or summer conferences.
Previous problem discussed to clear up unfinished matters.	Committee activities.
Report of Committee on Problem 7: "How Does the Social Self Grow?"	Conference with leader and counselors.
Group discussion.	Reading, study, and observation trips.
Other business.	

Eighth Session	
Group worship.	Committee work.
Discussion of previous problem.	Conferences with leader and counselors.
Consideration of leadership activities of members of group.	Reading, study, and observation trips.
Report of Committee on Problem 8: "How Does Religious Experience Grow?"	Other activities.
Group discussion.	
Other business.	

Ninth Session	
Group worship.	Committee work.
Discussion of previous problem to clear up unfinished points.	Carrying on of leadership activities in the local church, community, or summer conference.
Problem 9: "What is the Price of Growth?"	Conferences with leader and counselors.
Group discussion.	Other activities.
Other business.	

Tenth Session	
onsideration of leadership activities of members of the group.	A service of worship with the group or with the entire church, school, or summer conference.
eport of Committee on Conference Record.	Meditative review of the entire course.
roup discussion.	
aking plans for "carrying on."	
roup worship.	

OTHER PROBLEMS

1. How Shall we Measure Growth?
2. How Does Worship Further Growth?
3. How Does a Life Purpose Influence Growth?
4. How Do Work and Play Promote Growth?
5. How Does Service Promote Growth?
6. How Does Democracy Promote Growth?
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____

CONSERVING VALUES

As the course draws to a close the leader will be on the alert to see that the several enterprises are so related and discussed as to unify the thinking of the group. Care will also be exercised to make sure that all values of the course are properly emphasized, and that certain key experiences stand out in bold and forceful relief.

1. The Report of the Committee on Conference Record. One way of doing this will be to have a carefully prepared report from the Committee on Conference Record. The leader and Central Committee will keep closely in touch with this committee throughout the period of the enterprise, helping them to make their report comprehensive without being voluminous. This record will be of real assistance to the leader in making his report to the International Council.

2. Service of Worship with Larger Group. If this service is carefully arranged it can be made of great value to the entire conference or church membership as well as to the members of the smaller training group.

3. Plans for "Carrying On". Another way in which to conserve and vitalize the experience of this unit is to help the group plan other activities for which this course has prepared them. The leadership responsibilities which they have carried during the project should be continued with more insight and greater skill. Moreover, other tasks hitherto not visualized will be undertaken, such as a local church or community survey, a reading course, a dramatic program, and the like. In the section of this syllabus on "Sources of Help" will be found a blank (Form E) which may be distributed next to the last period of the conference. This suggests types of leadership service that may be begun or continued after the conference has closed.

4. Meditative Review of Experience. After some of His most searching experiences, Jesus quietly withdrew from the crowd to pray and to review the total situation. In this the Master pointed the way to a means of spiritual renewal. It is felt that after such an experience as this course will have provided there would be great value in having the members of the group search out some quiet spot - in the mountains, by the lake, in the Council Circle, or in the interior of a worshipful church - for the purpose of re-living the high spots of the course. The review may be made either individually, or in small groups, or the entire body may meet together.

5. The Leader's Personal Review. The leader will also make a careful review of his own activities and experiences. In the spirit of meditation he will thoughtfully face such questions as:

(1) Have I put my best into this enterprise?

(2) Did I share my experiences with the group as a friendly counselor, or was I dominating, autocratic, and self-centered in my leadership?

(3) If I should give this course again what changes would I make in it?

SOURCES OF HELP

A. Method in Conducting Course.

Betts and Hawthorne, Method in Teaching Religion. Abingdon Press.
Coe, A Social Theory of Religious Education. Scribners.
Coe, Law and Freedom in the School. University of Chicago Press.
Bower, The Curriculum of Religious Education. Scribners.
Dewey, Democracy and Education. Macmillan.
Elliott, The Why and How of Group Discussion. Association Press.
Gregg, Group Leaders and Boy Character. Association Press.
Hosic, The Role of the Teacher in the Project Method. Journal of Educational Method, December, 1922.
Kilpatrick, Foundations of Method. Macmillan.
Morrison, The Practice of Teaching in Secondary Schools. The University of Chicago Press.
Shaver, The Project Principle in Religious Education. The University of Chicago Press.
Shaver, How to Teach Seniors. The Pilgrim Press.
Smith, Laboratory Foundations of Leadership Training. Religious Education, January, 1927, pp. 37-40.
Statement of a Theory of the Curriculum. By the Sub-Committee on Curriculum of the International Council of Religious Education.
Creative Discussion. The Association Press.

B. Reference Materials.

Problem 1. Why Study Human Behavior?

Freeman, How Children Learn, Chapter I. Houghton Mifflin.
Betts, How to Teach Religion, Chapter II, Abingdon Press.
Coe, Law and Freedom in the School, Chapter V. University of Chicago Press.
Dewey, Democracy and Education, Chapter IV. Macmillan.
Miller, Education for the Needs of Life, Chapter III. Macmillan.

Problem 2. How Does Native Endowment Influence Growth?

Note: For reference materials see section on "Sample Problem Outlined."

PROBLEM 3. How Does the Body Grow?

Chapman and Counts, Principles of Education, Problem 12. Houghton Mifflin.
Conklin, Heredity and Environment, pp. 6-32. Princeton University Press.
Miller, Education for the Needs of Life, Chapter III. Macmillan.
Tyler, Growth and Education.
Weigle, The Training of Children in the Christian Family, Chapter IV. Pilgrim Press.

PROBLEM 4. How Do We Grow Through Learning?

Betts and Hawthorne, Method in Teaching Religion, Chapters II, V. Abingdon Press.
Gates, Psychology for Students of Education, pp. 23-27, 31-33, 45-62, 222-236.
Gregg, Group Leaders and Boy Character, Chapter IV. Association Press.
James, Psychology (Brifer Course), Chapter X.
Kilpatrick, Foundations of Method, Chapters II-VII. Macmillan.
Norsworthy & Whitley, Psychology of Childhood, Chapter XI. Macmillan.
Pyle, Psychology of Learning.
Watson, Case Studies for Teachers of Religion, Chapter II.
What Makes Up My Mind on International Questions? Appendix, A & B, Association Press.

PROBLEM 5. How Do We Make Up Our Minds?

Dewey, Democracy and Education, Chapters XI, XII. Macmillan.
Dewey, How We Think, Chapter VI. Heath.
Kilpatrick, Foundations of Method, Chapters XIV, XV. MacMillan.
Robinson, The Mind in the Making, Chapter III. Harpers.
Wallace, The Great Society, Chapters X, XI. Macmillan.
What Makes Up My Mind on International Question? Discussion I. Association Press.

PROBLEM 6. How Do Attitudes and Appreciations Grow?

Bagley, Educational Values, Chapter V. Macmillan.
Betts, How To Teach Religion, Chapter V. Abingdon Press.
Bode, Fundamentals of Education, Chapter IV. Macmillan.
Elwood, Reconstruction of Religion, Chapters III, VI. MacMillan.
Toward Friendship with China. Association Press.

PROBLEM 7. How Does the Social Self Grow?

McDougall, Social Psychology, Chapters VII, VIII. John W. Luce.
Coe, A Social Theory of Religious Education, Chapter X. Scribners.
Cope, Principles of Christian Service. Judson Press.
Fiske, Boy Life and Self-Government. Association Press.
Hartman, The Child and His School, pp. 155-161. Dutton.
Lobingier, World Friendship Through the Church School, Study 9. University of Chicago Press.
Slattery, The Girl in Her Teens. S. S. Times Co.
Speer, The Marks of a Man, Chapter III. Hodder and Stoughton.
And Who is My Neighbor? Association Press.

PROBLEM 8. How Does Religious Experience Grow?

Cabot, What Men Live By, Part IV. Houghton Mifflin.
Coe, Social Theory of Religious Education, Chapter 10, Scribners.
Coe, Psychology of Religion, Chapter XIX. University of Chicago Press.
Counts and Chapman, Principles of Education, Problem 17. Houghton Mifflin.
Hickman, Introduction to Psychology of Religion, Chapters IV, VI, VII. Abingdon Press.
Norsworthy and Whitley, Psychology of Childhood, Chapter XIII. Macmillan.
Pratt, The Religious Consciousness, Chapters V, VI. Macmillan.
Tracy, Psychology of Adolescence, Chapter XIII. MacMillan.

PROBLEM 9. What is the Price of Growth?

Slattery, The Highway to Leadership, Chapters IX, X. Pilgrim Press.
Tralle, Psychology of Leadership, Chapter X. Century.

C. Worship Materials.

Brown: The Quiet Hour. Association Press.
Fosdick: The Meaning of Prayer. Association Press.
Gibson: Services of Worship for Boys. Association Press
Hartshorne: A Book of Worship of the Church School. Scribners
Hartshorne: Manual for Training in Worship. Scribners.
Hartshorne: Stories for Worship and How to Follow Them Up. Scribners.
Hill: The World's Great Religious Poetry. Macmillan.
Mattoon and Bragdon: Services for the Open. Century.
McComb: A Book of Modern Prayers. Longmans
Rauschenbusch: Prayers of the Social Awakening. Pilgrim Press.
Smith: Hymnal for American Youth. Century.
Stowell: Story Worship Programs for the Church School Year. Doran.
Symposium on Worship: Religious Education, October, 1925.
Weigle and Tweedy: Training in Worship and The Devotional Life. Pilgrim Press.

D. Sample Problem Outlined.

PROBLEM 2. How Does Native Endowment Influence Growth?

"Any person is the resultant of the interplay between his inherited equipment and the stimuli from his environment" - Starch.

I. Aim of Problem - To help the group discover that stored up in every human being are numerous capacities and tendencies which have been contributed through heredity and environment, and which determine growth and achievement.

II. Preliminary Investigation for Group Conference.

A. Suggested Activities for Leader

1. Study of Source Materials. Read at least two of the following references in preparation for the group meeting. Those sources marked (*) will be found particularly helpful.

Bagley, Determinism in Education, Chapters I, II
Warwick and York
Conklin, Heredity and Environment, Chapters IV, V.
Princeton University Press
*Counts and Chapman, Principles of Education
Problem 5. Houghton Mifflin
McDougall, Social Psychology, Section I, Chapter II
John W. Luce
*Norsworthy and Whitley, Psychology of Childhood,
Chapter I. Macmillan
*Starch, Educational Psychology, Chapters II, III,
V, VI. Macmillan
*Thorndike, Original Nature of Man, Chapters I-III
Columbia University Press
*Woodworth, Psychology, Chapters V and VIII. Holt

2. Observation and Analysis. Make a first hand study of a group of children or young people, especially in regard to the following questions:

(a) How do members of the group differ in native ability?

(b) How do boys and girls differ in interest and ability?

(c) How can you tell whether a trait is native or has been acquired?

(d) How are the public schools in your community ministering to the children who are mentally sub-normal? To those who are unusually bright? What changes would you make?

B. Suggested Activities for Pupil

1. Study of Book Materials. Read one of the following references:

Colvin and Bagley: Human Behavior, Chapters VII,
VIII. Macmillan
Norsworthy and Whitley: Psychology of Childhood,
Chapters I and II - Macmillan

2. Other Investigations. Make one of the following studies:

(a) Interview a juvenile specialist in regard to the class of persons who make up the criminal group of the community. What are the causes of their being criminals? Should society treat them differently? How?

(b) Study a family and compare the interests, capacities, and tendencies of the parents with those of the children. What are the causes of likenesses and diforences?

(c) Observe a group of children at play and write down the traits which seem to be inherited and those which appear to have been acquired.

III. Procedure in Group Conference.

A. Beginning the Discussion

Call for report on observations and other types of investigations. The leader will pool his own experience. Out of these reports will grow questions, differences of viewpoint, etc., which may be followed up in such a way as to face the central issues in this problem.

B. Developing the Discussion

Among the questions or problems that may be raised are the following:

1. The Constitution of the United States contains the statement, "all men are created equal". In what sense, if any, is this true?

2. How can one decide whether a given trait is native or acquired?

3. Can original nature be changed? If so, how?

4. Should instincts be balked or given expression?

5. Why has the view sometimes been held that a child's "will" should be broken?

6. Do youth have too much freedom for "self expression"?

7. Are criminals born or made?

8. In what ways, if any, does membership in a particular race determine native ability?

9. How would a study of heredity help the vocational specialist in directing young people into suitable forms of life service?

10. Why are there such wide differences in ability among children in the same family?

11. Are there significant differences in ability between boys and girls?

12. What is the relative importance of heredity and environment in developing human capacity?

13. Can education equalize ability to achieve success?

14. Why do some men rise to greatness even though their early environment presented seemingly insurmountable handicaps?

15. Why do some people who have every advantage of culture, wealth, and training turn out to be weaklings and human parasites?

IV. Activities Growing Out of Discussion.

Source Quotations

"The original nature of man is roughly what is common to all men minus all adaptations to tools, houses, clothes, furniture, words, beliefs, religions, laws, science, the arts, and to whatever man's behavior is due to adaptations to them." (Thorndike, Original Nature of Man, p. 198).

"Acquired traits are not independent of native, but are developed on the basis of native traits. They are acquired not by laying aside native tendencies and working out something entirely new, but by acting in accordance with native tendencies and making such readjustments as the environment demands." (Woodworth, Psychology, p.99.)

"Though the instinctive basis of his conduct becomes increasingly less and less obvious as habit formation and intelligence modify and direct original modes of expression, human life is permeated through and through with instinctive action.....To eradicate these innate tendencies is not more possible than to allow them an uncharted liberty. Any system of education or morals is certain to fail unless it recognizes these inextinguishable forces. By adapting its methods it must exercise, curb, modify, and harness them for the achievement of its purpose." (Chapman and Counts, Principles of Education, p. 67)

"Directly or indirectly the instincts are the prime movers of all human activity; by the conative or impulsive force of some instinct (or of some habit derived from an instinct), every train of though is borne along towards its end and every bodily activity is initiated and sustained. The instinctive impulses determine the ends of all activities and supply the driving power by which all mental activities are sustained." (McDougall, Social Psychology, p. 44 - 17th Edition.)

"Education can build only on the original equipment. Using the inherited tendencies, it must teach the individual to react to many situations to which nature provides no adequate response; it must teach him to make many complicated responses which in combined form are not present in the original repertoire of reactions; it must teach him to find satisfaction in a multitude of activities which make no direct emotional appeal to

primitive man. It is because the individual inherits such a marvelous modifiability as an essential property of his instinctive system that the behavior of civilized man is so different in different environments and always so far removed from that of the savage." (Chapman and Counts, Principles of Education, p. 69).

"The great institutions, such as the family, the church, the school, and the theater exist to give economical and social expression to the instincts of man. While the more primitive of these must be rigorously curbed, repression as a method of social control is only tolerable in so far as it is the necessary accompaniment of a more adequate and satisfying type of expression. Redirection of native impulses rather than repression is, as a rule, the wiser policy." (Chapman and Counts, Principles of Education, p. 68).

"As to structure, human nature is undoubtedly the most plastic part of the living world, the most adaptable, the most educative. Of all animals, it is man in whom heredity counts for least, and conscious building forces for most. Consider that his infancy is longest, his instincts least fixed, his brain most unfinished at birth, his powers of habit-making and habit-changing most marked, his susceptibility to social impressions keenest, -- and it becomes clear that in every way nature, as a prescriptive power, has provided in him for her own displacement." (Hocking, Human Nature and Its Remaking. pp. 9-10).

"We have seen that one's capacity is largely due to his inborn nature. On the other hand, the ideas which the individual has, and which govern the direction in which his capacities will find their development, are largely due to his environment. For example, the sensations and images which are parts of the material of thinking come from experience; and the moral standards which a person possesses -- the estimate of things as being worth while or trivial -- will be largely adopted from the beliefs and attitudes of his associates. The direction in which a person's capacities will be applied is fully as important as the degree of those capacities themselves." (Freeman, How Children Learn, p. 54).

"The inherited equipment of the human being is the foundation upon which education must build; it consists of the faculties and capacities which the child has for reacting to his environment. It is the utilization, the training or the curbing of these endowments which education attempts to accomplish. Perhaps the most important role of instinct in education lies in motivating and engineering the learning processes. There can be no education except through the activity of the child himself; and no activity can take place which does not ultimately depend upon native tendencies. They are the origin of effort, the springs of action. The skillful teacher plays upon them and appeals to them in countless ways. The ability to do this is an art which is not easily learned from books; it is acquired rather by patient practice and by sympathetic contact with children." (Starch, Educational Psychology, pp. 11-12).

"The investigation of this problem in recent years has brought out the fact that the differences among human beings are very much greater than has commonly been thought. If we measure a group of pupils in a given class or grade, we find that on the average the best pupil is able to do from two to twenty-five times as much as the poorest pupil, or is able to do the same task from two to twenty-five times as well as the poorest pupil. If the entire range of abilities is divided along the base line into three equal sections so that we may designate the one at the right as the superior section, the one in the middle asthe medium section, and the one at the left as the inferior section, we find that approximately two-thirds, or 66% of all persons fall into the middle third; one-sixth or 17% fall into the superior one-third, and the remaining one-sixth, or 17% fall into the inferior one-third of the range of abilities. In other words, the normal distribution curve is a symmetrical, bell-shaped figure, having its mode in the center and dropping at first rather gradually, then very rapidly and finally very slowly." (Starch, Educational Psychology, pp. 28-30).

"If we may judge fairly at the present time concerning the nature and amounts of differences between the sexes in mental characteristics, it would seem that the differences are so small in native intellectual abilities they are almost negligible in the education of boys and girls. So far as the native abilities involved in school work are concerned, boys and girls might as well pursue the same courses from the first day of school to the last." (Starch, Educational Psychology, p. 63).

"Stalks of corn grown from seed taken from the same ear will vary considerably from one another because the seeds themselves, even from the same ear, are different, but yet they will vary around the general type of the parent stalk. It is therefore obvious that children of the same parents will not be absolutely alike but that they will vary about the central tendancy of their ancestors. The specific problem is not: Are mental traits inherited? but rather: How much do children of the same parents or ancestors resemble one another in the amounts of different traits possessed, and in the manner in which the various traits combine? To what extent are abilities in school work inherited? To what extent does a person make of himself what he does by virtue of his opportunities or by virtue of his inherent make-up?" (Starch, Educational Psychology, p. 73.)

"A review of the large amount of careful experimentation in this field leads to the conclusion that the earlier hypothesis of the almost complete efficacy of the environment must give way to a less comforting theory. The educational process, both on the intellectual and the social side, is much limited by the native differences of men. Without a range of vision denied to morals no one is able to state dogmatically the evidence shows native equipment to be more potent than environment in shaping human behavior. So closely interdependent are the two factors that such a bald statement is meaningless.

But that the native endowment has not, up until the present, been given due weight in educational theory may be said with confidence. As the civil engineer takes into account the inherent properties of the materials with which he works, so the human engineer must control his activities in the light of those inborn properties of men which environment is powerless to create or to destroy." (Chapman, and Counts, Principles of Education, pp. 180-181).

"The imperfections and misleadings of original nature are in fact many and momentous. The common good requires that each child learn countless new lessons and unlearn a large fraction of his natural birthright. The main reason for this is that original equipment is archaic, adapting the human animal for the life that might be led by a family group of wild men in the woods, amongst the brute forces of land, water, rain, plants, animals, and other groups of wild men. The life to which original nature adapts man is probably far more like the life of the wolf or ape, than like the life that now is, as a result of human art, habit, and reasoning, perpetuating themselves in language, tools, buildings, books and customs. The original tendencies of man have not been right, are not right, and probably never will be right. By them alone few of the best wants in human life would have been felt, fewer still satisfied. It (original nature) progresses, not by laissez faire, but by changing itself in each generation. Man is now as civilized, rational and humane as he is because man in the past has changed things into shapes more satisfying, to man as a whole. Man is thus eternally altering himself to suit himself. His nature is not right in his own eyes. Only one thing in it is unreservedly good, the power to make it better . . . . The apostles and soldiers of the ideal in whom service for truth and justice has become the law of life need not despair of human nature, nor pray for a miracle to purge man of his baser elements. They are the sufficient miracle; their lives are the proof that human nature itself can change itself for the better -- that the human species can teach itself to think for truth alone and to act for the good of all men." (Thorndike, Original Nature of Man, pp. 280-281, 312).

"Galton made a study of 977 eminent men, each of whom was the most eminent among 4,000 persons. He proceeded to determine how many relatives of equal eminence and of varying degrees of relationship each person possessed. In this manner he found that these 977 men had the following relatives of a like degree of eminence; 89 fathers, 114 brothers, 129 sons, 52 grandfathers, 37 grandsons, 53 uncles, and 61 nephews, or a total of 535. (Starch, Educational Psychology, p 74).

"Quite a number of studies have been made in recent years concerning the frequency with which defective persons are either distantly or closely related. One of the first studies was that of the Jukes reported by R. G. Dugdale in 1877. Max Juke, born in 1720, was a shiftless truant, who married an equally worthless woman. Up to 1877 there had been five generations with approximately 1,200 descendant among whom have been traced the following types of persons: 310 paupers, 7 murderers, 60 habitual thieves, 50 prostitutes, 130 convicted of crime, 300 died in infancy, 440 physical wrecks from debauchery, only 20 learned a trade, and 10 of these learned it in prison. The estimated cost to the State of New York has been put at approximately $1.000 a person. In contrast with this lineage, a comparison has been suggested with the Jonathan Edwards family, which had approximately 1,400 descendants in the same period of time. Among them there have been 120 graduates of Yale alone, 14 college presidents, over 100 professors, 135 books of merit have been written by various members of the family, and 118 journals have been edited by them. Aaron Burr was the only black sheep among them and he can certainly not be classed as an intellectually defective person. (Starch, Educational Psychology, p. 77).

Preliminary Information for Group Leader
(Replies to questions 13 and 14 will be held confidential by leader)

1. Name and address _____

2. Denomination _____ Home church _____

3. Position of leadership which you hold in local church _____

_____; In Sunday school _____

In community _____

4. What is your school and class? _____

5. What is your vocation (part time or full time)? _____

6. What are your avocations? _____

_____

7. What led you to choose this course? _____

8. What values do you expect to get by taking this course? _____

_____

9. Why do you think it is necessary for a successful leader to know human nature, and the way human beings think, feel, and act? _____

_____

_____

10. What Christian leader of the past (excepting Jesus) do you think possessed the greatest insight into human nature? _____

Give evidence to support your choice _____

_____

11. What living Christian leader do you consider has the best understanding of human nature? _____

Why do you think so? _____

12. Is the best student of human nature always the best leader? _____

_____

13. What qualities of leadership are you seeking to develop in yourself? _____

_____

14. What obstacles are you seeking to overcome? _____

Form E

"Carrying on" Leadership Activities

In view of the help which I have gained from this course, and as an expression of my willingness to pay the price for Christian leadership, I will undertake the forms of service checked below.

I. SERVICE IN MY LOCAL CHURCH

1. Leader or helper in the Children's Division of the Sunday school.
2. Singing in the church choir.
3. Assist in the Scout Troop.
4. Act as officer in my organized Sunday school class.
5. Leader or helper in the Young People's Society.
6. Conduct a missionary study class.
7. Put on pageant in Sunday school.
8. _____
9. _____
10. _____

II. SERVICE IN MY LOCAL COMMUNITY

1. Cooperate in putting on Mother and Daughter Week.
2. Cooperate in putting on Father and Son Week.
3. Serve as officer in Inter-Sunday School Young People's Council.
4. Promote Children's Week observance.
5. Assist in Community Chest drive.
6. Help to provide community recreational facilities for children.
7. Conduct community survey to discover those who are not members of the church and Sunday school.
8. Put on drive for clean movies.
9. _____
10. _____
11. _____

III. SERVICE IN WIDER AREAS

1. Serve as _____ in denominational work in my District_____, Presbytery_____, Synod_____, Conference_____ _____ or _____
2. Serve as _____ in interdenominational work in my District _____, County _____; State _____
3. _____
4. _____

FORM E 2

IV. FURTHER TRAINING

1. Will take as my next course of the High-School School Training Curriculum _____
2. Will read at least one religious educational magazine regularly.
3. Will read at least one of the following books during the year:

   Tralle, The Psychology of Leadership. Century.
   Slattery, The Highway to Leadership. Pilgrim Press.
   Harper, Youth and Truth. Century.
   Betts, How to Teach Religion. Abingdon.

   _____

   _____

   _____

4. Will attend at least one institute, conference, or convention during the year.

5. _____

6. _____

7. _____

Name _____

Address _____

Date _____

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